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New York

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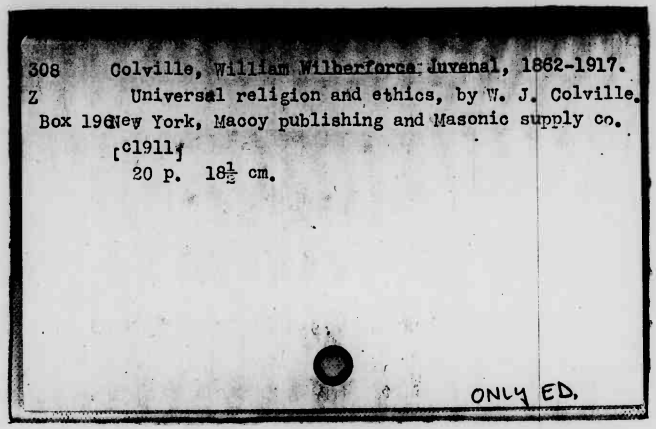
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# Universal Religion and Ethics

By W. J. COLVILLE

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There lie many gems of eloquence, many sparkling rays of genius, many practical thoughts and expressions, which if brought to the surface would prove of essential service to the Craft. These valuable treasures should not be left to lie in the rubbish and be covered with the dust of ages and forgotten. These writings of the wisest and best Masonic scholars, words of wisdom expressed by men of age and experience, ought to be garnered into storehouses where all can have access whence to draw "more light" to illuminate the pathway of the worker in the Masonic quarries. A library of rich treasures of Craft literature, would prove of essential benefit to the seeker after knowledge, and would be to him a school of instruction, whence he could derive inspiration as refreshing as that to the weary traveler who slakes his thirst at the fountain of sparkling waters.—Comps. *George J. Gardner* and *Charles T. Mitchell.*—Cor. Report Grand Chapter, New York 1890.

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# Universal Religion and Ethics

W. J. Colville

In these days of general religious and ethical reconstruction, there seem no reasonable or valid means of contributing something definite except by a serious and impartial examination of the common origin of all the essential doctrines which constitute the abiding spirit of religious and ethical systems the whole world over, despite the many minor differences existing between the various forms of faith. "An honest man is the noblest work of GOD," is a time-honored tribute to the dignity of human nature when exhibited at its highest and best. But what shall we say to the antithetical statement—"An honest god is the noblest work of MAN?"

At first sight it must strike the reader that if one of these propositions is true the other must be false, as they appear diametrically opposed, so self-evidently mutually exclusive that the acceptance of one by a logical mind must, perforce, necessitate the rejection of the other. But such is not actually the case, and strange tho' it may sound in many ears, we may well be told that there are profound reasoners today who regard these opposite statements as perfectly concordant in the light of a wider than any common synthesis. It is universally admitted that there are at least two sides to every question and that the motto "Hear the other side" is a very just one and susceptible of universal application.

All the Scriptures of the world teach cosmology and cosmogony, and the various Bibles, radically speaking, differ very little one from the other. Some accounts of Creation are more elaborate than others, but all teach something of involution and also of evolution. The Hebrew account in the Book of Genesis is by far the most familiar to Western readers, and it does not essentially differ from other oriental records except for the fact of its extreme brevity.

It is quite possible to detect in the Pentateuch many points of agreement with older and more detailed records, and as no intelligent person believes that the Hebrew word *yom*, translated as "day" and also as "age," means in the opening chapter of Genesis a period of only twenty-four hours, we shall not spend effort in arguing the case with any who are unscholarly enough to contend that it does. Ignorant people have so imagined, but no real student could ever be so dense, unless wilfully prejudiced, and we all know that prejudice renders impartial examination impossible.

In that extremely valuable work, by Mrs. Annie Besant, "The Universal Text Book of Religion and Morals," we are introduced to parallel passages from the various sacred books respectively venerated by different sections of humankind.

As it is the rightful province of public schools to give as much general information as possible,—altho' dogmatic theology has no proper place in institutions supported out of funds collected from the populace at large,—if it be argued that both religious and ethical instruction should find a place in the curriculum, it may come to pass ere long that Mrs. Besant's manual, or some similar treatise, may be introduced where it would be manifestly unfair to force any exclusive literature on scholars drawn from families professing different creeds. It is not to enforce acceptance of certain



doctrines, but only to inform the rising generation of what is believed and taught by great sections of humanity, that studies in comparative religion should be introduced, and when we come to consider the purely ethical precepts common to all the great spiritual and moral leaders of our race, we can surely help forward human progress much more effectively and avoid needless acrimony, by pointing out how nearly universal are moral inculcations which certain bodies of people have fondly believed were their own exclusive property.

Only the most unthinking elements in any population can be so blind as to imagine that we can permanently overcome strife between nations and communities without acquainting ourselves with what is admirable in each other's moral codes. In the British Empire to an enormous extent, and in America in only somewhat lesser degree, are we confronted with the mighty problem of inter-racial co-operation. It may be presumed that in America Jews and Christians understand each other fairly well, particularly in New York where the Jewish population is unusually large and influential, but when we pass to a consideration of any system lying beyond the pale of Judaism and Christianity, the utmost general ignorance prevails, and this is fostered in Christian circles by the frequent singing of such atrocious words as we find in a hymn of the type of the altogether too well known "From Greenland's icy mountains." Granted that Bishop Heber, when he wrote that extremely popular missionary song, desired to spur his country people to carry gospel (glad tidings) to the uttermost parts of the earth, he made a lamentable mistake when he declared that

"The heathen in his blindness
Bows down to wood and stone,"

for the inhabitants of Ceylon (an island specially mentioned in a popular version of the hymn), who are chiefly Buddhists, no more bow down to wood and stone than do Catholic Christians, who certainly kneel in front of images while praying, tho' the Catholic Church distinctly teaches that the statues placed in churches are only intended to aid worshipers in concentrating their minds upon the spiritual beings (saints and angels) they are intended to represent.

If you choose to go a step further and maintain that Orientals for the most part believe that there is some real spiritual virtue in the images themselves,—and that belief is intimately connected with ceremonial magic,—tho' we cannot deny the fact, we have a right to add that Christian rites of blessing and consecrating statues, bells, and many other objects used in churches and also as aids to private devotion, owe their origin to exactly the same idea.

There is actually not a single "heathen" practice which is not also Christian, and if it be contended that the ritualistic observances of many Christians border on idolatry, and were never instituted or sanctioned by the Founder of Christianity, then the honest retort may be made that no such practises were enjoined by the Founders of any of the other great religious systems of the world.

We will now pass in rapid review a few of the leading doctrines common to all those widespread and long-lived systems which, despite the disintegrating spirit of these times, continue to flourish and bear fruit. But before examining these convincing proofs of essential similarity, amounting in some instances to unmistakable identity, it may be well to affirm our conviction, at present widely shared by thoughtful examiners, that it is not so necessary to conclude that one system has borrowed from another, as that all have proceeded from a single spiritual source. That the older systems may have served as models for those more recent, is quite conceivable, while it is utterly incredible that younger systems can have been modeled after the elder have been fashioned.



Christianity and Mohammedanism, being the two youngest of the world's great religions, may have derived much from Brahminism, Buddhism, Judaism and Parseeism; and these religions may in turn have taken much from systems so very ancient that their origin is buried in pre-historic antiquity.

All who acknowledge that there is a Wisdom-Religion constituting the veritable quintessence of all existing cults, can readily take a two-fold position toward all the Sacred Scriptures of the world, by emphasizing the correlated facts, first, that they all possess an interior meaning, which is one throughout them all, and second, that their external forms are adapted to the particular places and periods when and where they took their outward rise.

If fables and allegories are found in one Bible, they are found in all Bibles, and these are not false statements, but permanent metaphorical forms in which vital truths have been expressed pictorially thro' many successive ages. The moral teachings are in most instances so obvious and so practical that they are seldom in dispute.

The objection raised against popular religion, in general, in any part of the world, is that it is not true to the sublime moral inculcations found in the Bibles of the peoples who profess to revere their Scriptures and venerate their Masters, while their average moral standard is shockingly far below what their "divine revelations" counsel.

Voltaire's position is one that multitudes of mis-called infidels have taken, both before and after his day, for instead of denouncing the ethical code of the Gospels, he

found fault with nominal Christians for disregarding it. Much more recently, Tolstoi undertook to castigate religion, as established by law in Russia, by publishing extracts from official catechisms sanctioned by the Græco-Russian Church and used for the religious instruction of soldiers, in which he found that whenever a great moral lesson was conveyed in language so clear that everyone could readily understand it,—taken directly from some portion of the Bible,—a commentary was supplied which so watered it down that when the learners had come to accept the commentary, the original commandment or precept had lost nearly all its efficacy.

Robert Blatchford, the famous English Socialist, in his well-known book, "God and My Neighbor," pays the highest tribute to the sublime ethical teachings contained in many Scriptures and calls particular attention to the noble teachings of Akosa, found inscribed on some Rock Temples in India; but Blatchford is a relentless opponent of the fashionable religiosity which often is substituted, in all parts of the world, for pure and undefiled religion.

Canon Hensley Henson, of Westminster, and many other really advanced clergymen in the English Church, have not hesitated to preach uncompromisingly from the Epistle of James and boldly stated from their pulpits that the two essential elements of Universal Religion are Philanthropy and Purity. What will become of mysterious doctrines and elaborate ceremonies, we may well ask, if such a simple creed be deemed efficient by the rising generation!

Free investigations of widespread doctrines show that they have all an element of truth at their root, no matter how much of error may have long obscured it, and a scientific study of ceremonial proves that it has a value from the psychological or suggestive standpoint, even when we can-



not endorse the peculiar dogmas with which it is often associated.

In the Introduction to the Text Book to which we have already referred, Mrs. Besant summarizes the doctrines of Universal Religion, incorporated in the various systems scattered over the world, in the following language:—

"The Unity of God—One Self-dependent Life, pervading all things, and binding them all together in mutual relations and dependence.

"The Manifestation of God in a Universe under three Aspects.

"The Hierarchies of Spiritual Beings.

"Incarnation of Spirit.

"The two Basic Laws (of Causation and of Sacrifice).

"The three Worlds of Human Evolution.

"The Brotherhood of Man."

These doctrines, she urges, should be taught to all children without denominational or sectarian details, and should form part of the curriculum in every school and college. Denominational schools and colleges, she admits, have a right to give their own additional specific instruction, but the broad teachings should be given to every youth and maiden, that all may grow up broad-minded and tolerant of others, however strong may be their attachment, in individual cases, to some especial system.

Within the narrow compass of a single essay, it is manifestly impossible to quote very freely from the various Scriptures, but the following citations, tho' very brief, may serve to show an outline of the course pursued by Mrs. Besant, and which can easily be supplemented by much wider draughts upon the practically exhaustless treasure-houses of Oriental lore.

To illustrate the similar teachings of at least six of the

world's great and enduring religious Faiths, we will quote the following convincing paragraphs.

A Hindu *Upanishat* contains these mighty words concerning the Infinite One: "Unseen, He sees; unheard, He hears; unthought of, He thinks; unknown, He knows. None other than He is the Seer; none other than He is the Hearer; none other than He is the Thinker; none other than He is the Knower. He is the Self, the Inner Ruler, Immortal. That which is other perishes."

From a Zoroastrian *Yasna* we select the following: "Thou, First Great Thinker, whose splendor pervades all lights, who thro' His Intellect is the Creator of all, who supports righteousness, and the good mind. Thou, Spirit Mazda, Thou who art ever the same;" and from the *Desatir:* "Existence and unity and identity are inseparable properties of His original substance, and are not adventitious to Him."

From the Hebrew Bible, the following passages convey precisely the same idea, "The Lord He is God; there is none else beside Him" (Deuteronomy iv, 35). "I am the first and I am the last; and beside Me there is no God" (Isaiah xliv, 6). When the word "Eternal" is used in English versions in place of "Lord" it brings out the meaning of the original much more forcibly.

In the New Testament there are no stronger passages setting forth the doctrines of Divine Unity and Infinity than the following: "He is not far from every one of us, for in Him we live and move and have our being. . . . We are the offspring of God" (Acts xvii, 27, 29). "One God and Father of all, who is above all, and thro' all, and in you all" (Ephesians iv, 6).

From the following Islamic Scriptures we extract exactly the same idea, as illustrated by what follows from the



Quran: "God! There is no God but He, the Ever-living, the Ever-subsisting. Slumber seizeth Him not, nor sleep. To Him belongeth whatsoever is in heaven and on earth. Who is he that shall intercede with Him, unless by His permission? He knoweth what hath been before them, and what shall be after them, and they shall not compass aught of His knowledge save what He willeth. His Throne is extended over the heavens and the earth, and the care of them burdeneth Him not. He is the High, the Mighty."

From the Sikh Scriptures we extract this profound declaration: "His greatness the Veda doth not know; Brahma knoweth not His mystery; Avataras know not His limits; the Supreme Lord, Parabraham, is boundless."

Numberless citations of similar, indeed of identical, import could readily be offered, but they would only serve, by reiteration, to yet further enforce the fundamental concept of Deity, alike transcendent and immanent, common to all enlightened Faiths. The Greek philosophers and poets taught exactly what Paul quoted at Athens from Cleanthus. The more widely we seek to traverse the fertile fields of the world's profoundest literature, the more evidences do we accumulate of the universal dissemination among all enlightened peoples of that overwhelmingly majestic concept of the Eternal One, in comparison with Whom all lesser divinities appear small indeed.

Thus far we have been surveying the grand essential—the Unity of God—but we must now proceed to trace whence proceedeth that Pluralism which seems opposed alike to Monotheism and to Monism, which many modern scientific men, notably James and Wallace, have appeared to advocate. Plural Divinities are always secondary, and to admit their existence in no way affects our faith in the One Absolute Reality. The manifestation of Deity in a

Universe renders inevitable in our thinking a descent from Absolute to Relative, from Infinite to Finite, therefore, we are compelled to contemplate diversity in expression, tho' unity in essence.

Mrs. Besant truly says that all theologians have discriminated between God in His own Nature and God in Manifestation, but tho' this distinction is much discussed in scholastic theology, it does not enter vitally into aught pertaining to practical religion. Theology is always metaphysical and usually abstruse, while religion has to do with every-day life and makes its appeal to the average man or woman as well as to the cultured metaphysician. Theological speculations are entirely intellectual, while religious precepts are guides to virtuous living. Whenever this important distinction is lost sight of, we bewilder the average mind with doctrines which lead to endless controversy and far oftener divide men than unite them.

In some form or other a Trinitarian concept is to be found among all peoples. We are all familiar with the ancient Egyptian Trinity—Osiris, Isis and Horus—Father, Mother and Child—also with the Brahminical Trinity—Brahma, Vishnu and Siva—Creator, Preserver and Liberator.

Mrs. Besant has rendered the idea of a Trinitarian concept extremely simple by saying, "In this doctrine of the three divine Aspects—of God in relation to His universe—we have the primary truth of the divine Unity made concrete and applied to the primary functions of Divinity in His worlds. As a man may be a husband, a father, a master, and is seen in one relation by his wife, in another by his children, and in a third by his servants, yet in all his relations is one and the same man, so is Deity, in His three Aspects as Creator, Preserver and Liberator, one and the same God. He is the Father of our Spirits, the Protector



of our lives, the Source of our activities; we come into these close relations with Him as individuals, while in His own nature we know Him as our innermost Self."

If the Christian Church endorses such teaching as the foregoing, then all disputes between Trinitarians and Unitarians must come to an immediate end, for the two opposing schools of theology are completely unified by so widely embracing a Theosophy.

Turning again to a Hindu Upanishat, we find it declared that "Whoever knows the God who is without beginning and without end, who in this solid matter is the creator of the universe, who is of infinite form, the One who pervades the universe, becomes liberated from all bondage." We also read that "When He is manifest, all is manifested after Him; by His manifestation this whole world becomes manifest." In the Zoroastrian Scriptures (Avesta), we find this ascription, "Praise to Thee, Ahura, Mazda, threefold before other creatures." We are all familiar with these words in the first chapter of Genesis (verse 26), "And God said: Let us make man in Our Image, after Our Likeness."

The Hebrew word *Elohim* is plural in form, tho' frequently rendered as singular. It may properly imply the several activities of the Divine Mind and has given rise to the enumeration of different Sephiroth by Kabbalists, each Sephira being a distinct divine Emanation.

To many Jews the thought of a Trinity appears Tritheistic, even tho' the Athanasian Creed, which no Jew accepts, but which is regarded as the great historic Trinitarian Confession of Faith in Christendom, distinctly says "There are not three Gods, but one God." The word "Persons" has given rise to endless disputation because "person" conveys very different ideas to different minds. If the term is intended only to convey the idea of some distinct vehicle of

manifestation, it can give no reasonable offense to anyone; and in that sense only is it used by Theosophists.

Coming to the Great Orders of Living Beings, often called Celestial Hierarchies, we encounter nothing difficult to conceive if we only regard the outer universe as a counterpart of the unseen. Angels and Archangels are very familiar terms, but usually they seem to suggest but very vague ideas. There are two directly opposite views entertained of these Intelligencies, supposedly higher than ourselves in the scale of graded beings, viz., that they belong to different orders in the creation, and that they are only further evolved entities than we.

Many Occultists have taught that the "Sons of God," who in the poetical Book of Job are said to have "shouted for joy" when this planet was created, are beings who attained their present august altitude by evolutionary processes on a world which had passed into ether long before the solidification of our globe, and that they are the Guardians of this earth at present. This is a very reasonable theory and one, moreover, that harmonizes remarkably well with inferences drawn by Prof. Wallace in that wonderful scientific work, "The World of Life," which deserves the closest study, emanating as it does from a Naturalist of high repute who was at one time an uncompromising Materialist.

The many gods and goddesses of Hindu mythology are all intelligible when we style them simply "Shining Ones"; we need not be staggered even if we are told that Hindus venerate so many divinities that there may be a million for every day in the year.

One of the most astounding facts confronting us today is that confidence in ordinarily unseen entities is everywhere returning, tho' it appeared quite recently that modern physical science had depopulated the universe of all the spiritual



operators who in olden times were supposed to work in all the elements. The revolution now taking place in scientific thought is making room for every ancient "superstition" and leading us to feel that child-like people may have been endowed with psychic insight, causing them to behold, sometimes, some of the many varieties of sub-human and superhuman entities they so graphically described and systematically classified.

We observe on earth the utmost diversity in manifested intelligence. Charles Darwin wrote learnedly and fascinatingly on the part played by earth-worms in the transformation of soil, and if the outer crust of the earth is manifestly manipulated by all sorts of living creatures, all acting according to a fixed law of operation, why should it appear incredible that there are countless orders of living beings working on the unseen side of Nature, unseen indeed by most of us, yet not necessarily invisible, as clairvoyance may as clearly discern much of it as ordinary physical eyesight discovers with the aid of the microscope,—innumerable operators, all sentient, even in a drop of water. We often proudly boast that we are at the very head of all things, and doubtless we are, potentially, world-builders as well as world-governors, tho' as yet our attainments are very meagre, tho' constantly improving. Physical Science cannot possibly disprove a Spiritual Universe, and in these days it is going a long way toward proving it.

Mrs. Besant reminds us that in the Christian Church three great classes of Angels are mentioned, subdivided into nine groups, viz., I, Seraphim, Cherubim, Thrones; II, Dominions, Virtues, Powers; III, Principalities, Archangels, Angels.

Mohammedanism teaches the existence and ministry of Angels quite as clearly as it is taught by Judaism and

Christianity. Four mighty Archangels are often mentioned. Gabriel, Michael, Azrael and Israfel are very well known names and the minor angels are legions of ministering spirits.

From the Text Book to which we are referring we quote, in this connection, the following expressive passage: "Religion bids us see in the universe not a dead machine, a soulless automaton, grinding away mechanically according to chemical and other laws, but a living organism, in which chemical action is the result of living activities—as the chemical changes in the cells of the brain are the result of the exercise of thought—and in which Spirit, as intelligence, guides matter, as nature, to deliberately foreseen and chosen ends. It shows us man as evolving in the midst of beings, above and below him, evolving like himself to higher and higher stages, unfolding hidden possibilities, developing endless potentialities. He is one of a vast family, dwelling among elders and youngers; elders who help him, youngers who need his help. A dazzling panorama of interlinking lives unrolls before him, and he sees that both above and below him the Divine Nature is working in the changeless and perfect Will which is Law; that below him creatures are compelled by that Law and work unconsciously according to it; that above him creatures associate themselves joyfully with that Law and work consciously according to it; that in the intermediate human Order alone is there an anarchy of warring wills. He begins to realize that this disharmony is a necessary stage between the compelled activities of the lower Order and the voluntary, but equally law-abiding activities of the higher ones; that man occupies the stage in which Will is evolving, and that anarchy must continue until that Will, which is an Aspect of God in him, has grasped the fact that in its voluntary associations with the Parent Will lies its true freedom."



How perfectly this latter sentence accords with Tennyson's beautiful line, "Our wills are ours to make them Thine," needs no arguing.

Concerning Divine Incarnation, a doctrine to be found all over the world, and taught in all ages, the following excerpt from the *Bhagavad-Gita* reveals much. "Tho' unborn, the imperishable Self, and also the Lord of all beings, brooding over nature, which is Mine own, yet I am born thro' My own Power. Whenever there is decay of righteousness, O Bharata, and there is exaltation of unrighteousness, then I Myself come forth; for the protection of the good, for the destruction of evil-doers, for the sake of firmly establishing righteousness, I am born from age to age."

Tho' there may be a little lingual obscurity in any English equivalent of a Sanscrit original, there is no doubt as to the essential teaching herein conveyed, and just so soon as the Christian world is prepared to admit that there may have been several Divine Manifestations, instead of only one, the coast will be clear for a re-statement of a doctrine now falling into disrepute in many quarters in consequence of the narrow exclusiveness which has mutilated its presentation in the Western world.

As the faith of Islam is very sorely misunderstood in Christian lands, and prejudice against it is both widespread and unwarrantable, familiarity with the Koran would help greatly to modify the savage ill-will so often felt against all who acknowledge Mohammed as a faithful prophet.

All religions, on their esoteric side, are merciful, and all are barbaric when the letter that killeth is unduly exalted and the life-giving spirit either denied or tacitly ignored. Persecutions are never prompted or sanctioned by Mystics, or indeed by any whose spiritual eyes are open enough to discern the one Spirit working thro' an immense diversity of

forms. We can afford to differ, but we never need to disagree. The teaching of the Koran concerning gradual evolution of consciousness is quite compatible with the newest statements regarding evolution and it accords well with many of the sayings of Emerson. Here is an example: "The Soul came first to the mineral kingdom; and from the mineral to the vegetable. He passed ages in the vegetable and forgot the mineral in his struggles. When he came to the animal kingdom from the vegetable he lost memory of the vegetable state. Again, from the animal to the human, he is drawn up by the Creator you know. So he went from one kingdom to another—till he grew into an intelligent being."

We hear much today of Karma, a single Sanscrit word recently incorporated into English speech. This expressive word contains so much of meaning that it is difficult to explain anything like all it connotes; for practical purposes we may define it as signifying Action and Reaction. This Law of perpetual reflex action is the first of the two great Laws universally recognized by all the great religions of the world. The second Law is that of Sacrifice.

Mrs. Besant says: "The Spirit unfolds under the Law of Sacrifice, as the body evolves under the Law of Action and Re-action. The Spirit lives and triumphs by sacrifice, as the body thrives and evolves by wisely directed activity; hence, the spiritual declaration is 'He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal' (John xii, 26); and 'It is more blessed to give than to receive' (Acts xx, 35)."

From the Buddhistic sayings we learn that "If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the carriage. . . . If a man speaks or acts with a pure thought,



happiness follows him, like a shadow that never leaves him." Is not this doctrine in exact agreement with the well-known words in Paul's Epistle to the Galatians (vi, 7), "Be not deceived; God is not mocked; whatsoever a man soweth, that shall he also reap."

Speaking of the ultimate judgment, the Koran says: "On that day, no soul shall be wronged at all, nor shall ye be rewarded for aught but that which ye have done."

Finally, we must call attention to a few proof texts from different Scriptures which enforce the Brotherhood of Man, which is the foundation of all sound ethical instruction. From the *Bhagavad-Gita*, we cull: "Having an eye to the welfare of the world, thou shouldst perform action. . . . As the ignorant act from attachment to action, O Bharata, so should the wise act without attachment, desiring the welfare of the world." Bharata is a name given to a disciple who is earnestly pressing along the road to sanctity. Attachment to personal concerns, regardless of their influence upon humanity at large, is regarded as the worst of sins by spiritually-minded Buddhists. Another beautiful Buddhistic saying reads, "As a mother, at the risk of her life, watches over her only child, so let everyone cultivate a boundless friendly mind toward all beings, and let him cultivate good-will toward all the world."

From the nineteenth chapter of Leviticus, we extract: "The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself" (verse 34). The exquisite teaching in the First Epistle of St. John should be too well known, wherever the New Testament has circulated, to need citation. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" is a heart-searching enquiry on which we all need to ponder. Among the sayings of Mo-

hammed is this: "Do you love your Creator? Love your fellow-beings first."

In this essay we have confined ourselves exclusively to the definitely religious side of the great subjects upon which we have so imperfectly touched. In a future essay, we intend dealing with the ethical, apart from the technically religious, and then it will be our endeavor to comply with many requests preferred from time to time, by those who hear our lectures and read these articles, to consider the practicability of some of those often styled "Utopian" views put forward by the world's greatest Teachers and presented in the "Sermon on the Mount" in their most uncompromising form.


## MASONIC HISTORY
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